[For data on Masai grammar, see category 124, pp. 9-182.]

Ill Mollis G-9 (ca. 1896-1906) 1905
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991 ...ve have here primitive and undeveloped religious sentiment where the personality of the deity is hardly separated from striking natural phenomena, or remnants of some old cultus of the heavenly bodies, ancestors, and tribal deities preserved in a hazy way by a military race which had not paid much attention to religion.

964 The Mossi believe that ordinary persons die like cattle, and they throw away their corpses to be eaten by hyenas; [191] in the unwittingly unceremonious way common to many East African tribes. Mohammedan men, however, and influential people are buried, and their souls are said to pass into snakes, which are respected in consequence. Many tribes on the Nile also worship snakes. It is noticeable that death and misfortune are not attributed to witchcraft. The Larlem is not the same as the Witch Doctor of the Bantu tribes, and it is no part of his duties to detect witches.

As the Mossi men will practically do nothing but fight or tend cattle, they are naturally dependent on others for all articles, including their arms, which cannot be manufactured by women. There is among them a special tribe of smiths, called Si-Kumsa, who make iron weapons, but are treated as inferiors and not allowed to marry Mossi women. [343] A somewhat similar tribe are the Dorobo or hunters.

It would appear that the military organization, the aversion to hunting, to eating game or vegetable food, and to engaging in agriculture or any productive art are peculiarities specially developed by the Mossi, though some of them have been imitated by other tribes. Another peculiarity is the shape of their houses—long low buildings constructed of palm, grass, and mud, and divided into rooms by partitions. Their other customs, however, seem to tally with those of the Lobebe, Bari, and Dinka, as far as differences of residence and occupation permit. Remarkable points of agreement are the nudity of the men, the shaven heads of the women, extraction of the middle tooth of the lower jaw, resting in a standing position on one leg, drinking the blood from living animals, and spitting as a sign of affection or benediction.

Linguistic evidence points the same way, though ampler and clearer information about the language of the Nile is desirable for purposes of comparison. It is no work of regret to the labours of Sir H. Johnston and others to say that the researches of Mr. Hollis have for the first time

* It has been suggested that this practice may be due to a desire not to contaminate the earth by burial, but Mr. Hollis could find no trace of this idea, although he carefully enquired.

1: Mollie G-9 (ca. 1896-1904) 1915
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ends the grammatical system of the Manē language coherent and clear. It has a marked love for lengthy formations, and until the article, relatives, verbal prefixes and affixes had been separated out it was impossible to discover not only roots, but even the simple forms of nouns and verbs. Much still remains to be done in dividing these forms into their essential parts and formative elements, but the general structure of the language appears to be established beyond doubt. 177 183

Except for the length of the words, the phonetics are simple and easy. Difficult groups of consonants and the harsher gutturals are absent, and the sibilants seem to be somewhat languid, and in particular the pronunciation of the labials tends to be indistinct. The verb is clearly distinguished from the noun, and shows great luxuriance of formation, but has only moderate powers of expressing the categories of personality and time. A prefix indicates not only the subject but also the pronominal object; but the distinction is not always complete: thus Amaj means either I follow them, or they follow me; Kimaj, thou followest me, they follow thee, or we follow him. Only present and past tense are clearly and regularly expressed. The future is sporadic. The imperative is not, as in so many languages, the simple verbal root, but a form analogous to the subjunctive. The negative is expressed by m or mi, but various circumlocutions are also used. There is a great wealth of derivative forms. These comprise an impersonal passive; forms denoting motion to and from the speaker; a form indicating that the action is done in the interests of some one; another indicating the instrument with which or the place in which a thing is done; reflexive, causative, and other formations. 194 193

Unlike the verb, the noun shows very little power of inflexion, and can only indicate number. The plural is formed by a great variety of suffixes, such as a, i, o, ro, to, tiro, ako, akio, ni, s, k, &c., but it is noticeable that the singular is often formed from the plural, that is to say, a collective noun is individualised by the addition of a suffix, e.g. Ti-Koyro, the Kigoyo tribe, Oi-Koyroi, one man of the tribe; ti-akio, stars, but ol-akiro, a particular star. Not only are there no case inflexions, but prepositions are almost entirely absent, so that the possibility of indicating case relations in a substantive is very limited. The nominative and accusative are not distinguished except by position, even in pronouns. The genitive is expressed in various ways, usually with the help of the article and a particle of varying form, in which the

In Malta G-9 (ca. 1894-1904) 1915
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195 letter *l* often occurs. Similar forms, but with *t* in the place of *l*, are used as a local case with the most various meanings, such as in, out, to, from, at, with, &c. These very definite modes of expression are supplemented by the use of the derivative forms of the verb which indicate motion to or from, action in the interest of a person or by means of a thing. After the verb, the vitality of the language appears to be concentrated in the article and the relative. The article (*sl*, masc. sing.; *il*, plural; *en*, fem. sing., *in* plural) indicates number and gender. The latter is more analogous to the grammatical genders in German than to the simple distinction between male and female beings, of being used to denote what is big and strong, and on what is small and weak, so that side by side with instances of sexual distinction like *el-ahin*, a male calf, *eg-ahin*, a female calf, we also have such pairs as *el-ayrini*, a boy, *eg-ayrini*, a small boy, *el-akin*, the sword, *eg-akin*, the knife. The power of expressing the genitive and locative case resides principally in the article, and as a rule a noun is unintelligible unless it is accompanied by it, the chief exception being abstract nouns which, naturally are not connected to the stage of mental development which the Masai have reached. It is noticeable that the article is more general in signification than either the definite or indefinite articles of other languages, and merely expresses the existence of individual objects or collective groups as separate entities. But that it is of the nature of an article and not a mere formative prefix is shown by the fact that the demonstrative, interrogative, and some other pronouns can be substituted for it (e.g. *el-ninyani*, the man; *lolo-ninyani*, that man; *lolo-ninyani*, what man?). Very remarkable is the use of the article with a genitive to form a substantival expression, equivalent to the use of an adjective as a noun in other languages, e.g. *el-le'-nanu*, the-of-the-man, that is, the manly one or man; *el-le'-loghuiya*, the-of-the-head, the brain (cf. *Ovidium*); *el-le'-ngai*, the-of-the-hand, the handed one, the elephant (cf. Sanscrit *hastin*, an elephant, from *hasta*, hand).

The relative which often marks emphasis to the article, consists of the syllables *o*, *ai* in the masculine, and *na*, *nae* in the feminine. By prefixing it almost any part of the verb can be turned into an attributive or relative sentence. This neat and concise usage is an effective compensation for the scarcity of real adjectives and participles. Also the article

* Under conditions explained in the Grammar, the article becomes *o*, *e* sng. and *ch* in the singular, and *i*, sng. and *ch* in the plural.

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and the relative can be used together to form a noun: 193
ni-n-wende, the-who-sees, that is, the seer.

So far as our limited knowledge of it permits us to judge, 199
Lamba is the language which most resembles Mossi. It is spoken to the east of the Nile, about 8°, rather to the north of Mombo. Unfortunately we have no account of the grammar, but Emin Bey (Emin-Schriften, 1880, pp. 170-8), and Baker (The Albert Nyanza) have given some contributions towards a vocabulary. About a third of the words known are obviously the same as the Mossi equivalents, and of the remainder many look as if they would prove identical when we have a better knowledge of the changes the consonants may undergo and can separate the roots and formative elements more accurately. This is a fair percentage of correspondences, if we consider how quickly unwritten languages change, and how often one member of a pair of related words may not be that in most general use. A traveller's vocabulary of English and German would probably give 'dog' and 'Hund' as corresponding words, and not mention 'hound.' An inspection of the Latuka words suggests that o, e, and a represent an article similar to that in Mossi, but that the letter l is not used in this connexion. Aket, a male sheep, and nakut, a female sheep, corresponding to the Mossi si-kiare and ni-gare, are significant.

The next nearest relative of Mossi seems, so far as I[1], spoken to the north-west of Latuka on both banks of the Nile. Friedrich Müller (Grundriss der Sprachwissenschaft, Band III, 1884) noticed the resemblance of this language both in grammar and vocabulary to Mossi. The vocabulary would appear, however, to contain more than two elements, and a considerable proportion of the words are unlike Mossi, and perhaps are West African in origin. The grammatical forms are less developed and less ornate than in Mossi, and hence the words are shorter, but the system seems essentially similar. The verb has an active and passive voice, and distinguishes a durative, an aorist, and an imperative. The noun has a singular and plural formed by various affixes as in Mossi, and the singular is sometimes the longer form, being derived from the plural by the addition of a syllable, indicative of individuality. There are a few prepositions, but not many, though more than in Mossi. The pronouns are fairly like those in Mossi, and there is an article, masculine *la*, feminine *na*, plural *ti*, but it is suffixed to the substantive. It is possible, however, that a *k* which is sometimes found at the beginning

[1] Hildebrandt, *Die Sprache der Bari*, Berlin, 1882.

104 *o* or *y* follow *o*, without stopping in the middle of the word, the *o* and *y* are generally changed to *u* and *i*.

104 The accent, such as it is, does not fall on the penultimate in the
105 following cases:
113

1. When the subject of a verb is the first person plural, the last syllable is always slightly accentuated. Examples:

E-ɛ́j, we follow (him). E-ɛ-ta-ɛ́j-á, we have followed (him).

E-ɛ́j means either, then followest me, or he or they follow me; and E-ɛ-ta-ɛ́j-a, then hast followed me, or he or they have followed me.

II. Whenever one of two *a*'s falls out before *i* in verbs commencing with the latter letter, the remaining *a* is rather more strongly sounded than the other syllables:

Á-ímj-a (for a-ímj-a), I washed them, or he or they washed me.
E-ɛ́gɛr a-ímj (for a-ɛ́gɛr a-ímj), they begin to wash (him).
E-ɛ́yɔ́k a-ímj-a (for a-ɛ́yɔ́k a-ímj-a), they know how to wash (him).

Some confusion is at times caused by the subject or object not being expressed when it is a personal pronoun. For instance, the woman said to him, and he said to the woman, are both translated by a-ɛ́-aka a-ɛ́gɛrɛ́yɛ́. The difference is marked by raising or lowering the voice at the end of the substantive, and the following rule is invariable.

If the subject is the substantive, the voice is raised as in asking a question; if the subject is the pronoun, the voice is lowered as when finishing a sentence:

Thus: E-ɛ́-aka a-ɛ́gɛrɛ́yɛ́rd woman, the woman said to him.
Whilst, E-ɛ́-aka a-ɛ́gɛrɛ́yɛ́$_{rd}$ woman, he, she, or they said to the woman.

In the same way the difference between, for instance, I followed him, and he, she, or they followed me, is marked by raising or lowering the voice at the end of the word, e.g.:

Aa^{ng}ɛ́j, he, she, or they follow me. Aa$_{ng}$ɛ́j, I follow him.
Aa-ta-ɛ́j^{ak}, he, she, or they followed me. Aa-ta-ɛ́j$_{ak}$, I followed him.
Á-ímj-^{A}, he, she, or they washed me. Á-ímj-$_{a}$ I washed him.

The same forms are used for the simple relative, whether it is employed as the subject or the object of the verb. When the

[P.105]

PART II

MATININ OO-L-MAASAI
MASAI STORIES

Enkitoi o'ngitoto en 'ltomia. 539*
The-story of-the-hare and the-elephants.

Eki ogo, engitoto, o-ere
He-is-there formerly the-hare, and-he-lives (or sits)
o'ltoki, o-ere ntoloshig 'ltomia
by-the-river, and-he-gets (or eats) meat the-elephants
ogoo 'ngitoto en'lapunoh loogo,
when the-hare of-the-fathers-to-her their.

Kapiki ekitok o-engito ekitone
And-he-says-to the-big-one who-multiplies-to the-big
le'nkidon: 'Papa, i-nolo-lolig-o-ki' engoro, ana
of-the-house: 'Father, (you) make-come-me the-water, for
ore nkiteng'
I-am you'
Kapiki ekitone: 'Ote! o-ijigo
And-he-him-says-to the-elephant: 'Come! enkai (or nanok)
ngo-nidig ai'
the-bull up'
Kenjig engitoto, o-ogoo,
And-he-it-enters (or nanok) the-hare, and-they-go.
Ore o-lolig', o-e-ise engitoto en-kidon
Now they-it-come, and-he-sees the-hare the-house
o'ltome, kake n-o'ijitio 'ltomia en-je
of-the-elephant, but not-they-know the-elephants le-nay (or that)
o-ise-ito,
he-it-eating-is'
Ore o-ise-ito', o-e-lolig-aki ekitone ekaingol
Now he-it-eating-is, and-it-him-drops-to the-elephant the-juice
le'nkidon.
of-the-honey.

* In the stories the personal pronoun in the second person singular has been rendered by you, and in the plural by ye. [93]
* While they are crossing the river. * While he is eating it.

1: Hollis G-5 (ca. 1894-1904) 1905
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*539 N-ē-jo ol-tōme: 'Ainyō inna ná-itoñg-aki?'
And-he-says the-elephant: 'What this which-me-drops-to?'

N-ē-jo en-gitōjo: 'Il-kiyo le-'n-gerai aisinasi.'
And-he-says the-hare: 'The-tears of-the-child poor.'

Ore pe e-ba-ĭki ledo-kekun, n-ē-jō-ki en-gitōjo:
Now when they-reach that-bank, and-he-them-says-to the-hare:

'E-njo-o-ki 'soĭto l-e-nañg-ye 'mōtōnyi.'
'(Ye)-give-me the-stones which-I-throw-at the-birds.'

N-e-iabo-ri[1].
And-it-him-given-is.

N-e-pik en-gitōjo 'soĭto atwa ol-bene
And-he-puts-in the-hare the-stones into the-bag

le-'n-aisho.
of-the-honey.

Ore p' e-idip, n-ē-jō-ki:
Now when he-finishes, and-he-them-says-to:

'E-nda-dō-u-ō-ki.'
'(Ye)-make-descend-hither-me.'

N-e-ita-dō-u-ni, n-ē-jō-ki: 'Aĭya
And-it-him-made-descend-hither-is, and-he-them-says-to: 'Well

naa, e-njom.'
then, (ye)-go.'

N-e-pwo oo m-e-ta-ba-ĭki eng-añg
And-they-go until they-may-reach the-kraal

o-'l-aputani lo-'l-tōme kitok, n-e-ton-i,
of-the-father-in-law of-the-elephant big, and-they-sit-down,

n-e-lak ol-bene le-'n-aisho, n-e-iñgur-aa,
and-they-unfasten the-bag of-the-honey, and-they-it-look-thither (or regard),

n-e-nyor-ĭki 'soĭto ake oo-tii.
and-they-find the-stones only which-are-there.

N-e-ipiri, n-e-kwet, n-e-pwo á-iñgor-u
And-they-jump, and-they-run, and-they-go to-look-hither (or search)

en-gitōjo, n-e-dol e-inos-ita.
the-hare, and-they-it-see it-eating-is.

Ore pe e-dol en-gitōjo, n-e-jiñg en-gumata.
Now when he-them-sees the-hare, and-he-enters the-hole.

[193]

[1] In the present tense of the impersonal form or passive voice of a-iabo, to give, r is inserted between the root and the affix.

THE HARE AND THE ELEPHANTS 105

539*

N-e-uj il-loo-'ng-aik[1], n-e-pik ol-kitok
And-they-him-follow the-of-the-arms, and-he-puts-in the-big-one

eng-aina enye en-gumoto, n-e-ibuñg en-geju e-'n-gitōjo.
the-arm his the-hole, and-he-seizes the-leg of-the-hare.

N-ē-jō-ki en-gitōjo: 'A-jo nanu i-mbuñg-a
And-he-him-says-to the-hare: 'I-say I you-seized-have

en-donai.'
the-root.'

N-e-iñgw-eki[2], n-e-ibuñg en-donai.
And-he-it-leaves, and-he-seizes the-root.

N-e-jō-ki en-gitōjo: 'Ki-ti-gil-a,
And-he-him-says-to the-hare: 'You-me-have-broken,

ki-ti-gil-a.'
you-me-have-broken.'

N-ē-yet ol-le-'ng-aina[3] naleñg, n-ē-yet oo
And-he-it-pulls the-of-the-arm very, and-he-it-pulls until

n-e-ta-naur-a-yu[4].
he-may-tire-himself.

Ore ē-yet-ita[5], n-e-ipiri en-gitōjo,
Now he-it-pulling-is, and-he-runs-away the-hare,

n-e-iñgat-aa[6] ol-tōme.
and-he-runs-away-thither the-elephant.

N-e-lo en-gitōjo, n-e-tum (or sees) il-ōtimi, n-ē-jo
And-he-goes the-hare, and-he-gets the-baboons, and-he-says

en-gitōjo: 'Le-lewa! en-dō-mit-u-ō-ki.'
the-hare: 'O-the-males! (ye)-prevent-hither-me (or intercede-for-me).'

N-ē-jō-ki 'l-ōtimi: 'Ainyō ni-ki-mir-ita!'
And-they-him-say-to the-baboons: 'What which-it-you-chasing-is!'

N-ē-jo en-gitōjo: 'Ol-kitok-tuñgani sapuk, tasta
And-he-says the-hare: 'The-big-man fat, now

n-i-dol-idolo aa-suj-u.'
and-ye-him-see he-me-follows-hither.'

[1] Most animals have two or more names. An elephant is either ol-tōme, ol-le-'ng-aina, or ol-chañgito sapuk. [552]

[2] The dative form of a-iñgu-a, to leave thither or to come from, is formed irregularly. [193]

[3] The same affixes are used for the subjunctive of reflexive verbs as for the future.

[4] While he is pulling it.

[5] He runs away and leaves the elephant.

1: Hollis G-5 (ca. 1894-1904) 1905
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N-e-igwen-a, n-ē-jō-ki-no:
And-they-consider-with-one-another, and-they-say-to-one-another: 539*

'Mi-ki-ndím sa-tō-yeñg ol-kiteñg e-isho-o
'Not-we-are-able to-slaughter the-bullock which-us-given-has

'yook papa te-'wēji n-e-tii ol-tuñgani, ana
us father in-the-place where-it-is-there the-man, or

e-ñgwēsi, ana e-mōtōnyi, ana ol-ojoñgani. Maa-pe
the-animal, or the-bird, or the-fly. Let-us-go

i-iñgor-u e-wēji ne-m-e-tii
to-look-hither (*or* search) the-place where-not-it-is-there

en-dōki na-ish-u.'
the-thing which-lives.'

N-e-'ya 'remeta, oo 'l-kuman, oo 'l-alema,
And-they-take the-spears, and the-clubs, and the-swords,

oo 'l-loñgoi, n-e-pwo.
and the-shields, and-they-go.

N-e-iñgor-u e-wēji ne-m-e-tii
And-they-look-hither (*or* search) the-place where-not-it-is-there

en-dōki na-ish-u, ne-m-e-tum.
the-thing which-lives, and-not-they-it-get.

Ore p' e-idip-a-yu[1] 'l-apaltin imyet,
Now when they-finished-become-will the-months five,

n-e-ba-lki o-sero kitok naleñg, n-e-jiñg,
and-they-reach the-forest big very, and-they-it-enter,

n-e-dol m-e-tii ol-tuñgani, ana e-ñgwēsi,
and-they-see not-it-is-there the-man, or the-animal,

ana e-mōtōnyi, ana ol-ojoñgani.
or the-bird, or the-fly.

N-e-ton-i 'n-guti-oloñgi, n-ē-jō-ki ol-murani
And-they-stay the-few-days, and-he-says-to the-warrior

bōtor ol-alashe: 'Ki-yéñg te-'nne-wēji ol-kiteñg
big the-brother: 'We-slaughter in-this-place the-bullock

laig.'
our.'

N-e-shet ol-pul, n-ē-yeñg
And-they-build the-slaughter-house, and-they-slaughter

ol-kiteñg lenya.
the-bullock their.

[1] Reflexive and neuter or quasi-passive verbs form the contingent tenses from the future.

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539*

'L-ómon lo-'l-murani óo 'ng-anashera enyena.
The-news of-the-warrior and the-sisters his.

E-tii opa ol-paiyan, n-e-I-u
He-is-there formerly the-old-man, and-he-bears (*or* begets)

'n-gera uni, 'n-doiye are, o ol-ayōni ōbo.
the-children three, the-girls two, and the-boy one.

N-e-bul-u 'n-gera, n-e-aku bōtoro,
And-they-grow the-children, and-they-become big,

n-e-murat-i ol-ayōni, n-e-aku ol-murani.
and-it-him-circumcised-is the-boy, and-he-becomes the-warrior.

Ore p' e-aku ol-murani, n-e-ata
Now when he-becomes the-warrior, and-they-have

ol-paiyan oo 'l-tuñganak lenyena ol-arabal oo
the-old-man and the-people his the-quarrel with

'l-kulikae-mañgati, n-ē-urē-yu e-rēo 'n-gīshu
the-other-enemies, and-they-fear-will they-drive the-cattle

enye em-bōlioi.
their the-salt-lick.

N-e-mwei-yu[1] 'n-gīshu.
And-they-sicken-will the-cattle.

Ore pe e-dol ol-murani a-jo e-mwei
Now when he-sees the-warrior to-say (*or*. that) they-are-sick

'n-gīshu, n-ē-jo: 'A-rēo 'n-gīshu ainei em-bōlioi.
the-cattle, and-he-says: 'I drive the cattle my the-salt-lick.

Ten ē-ū 'n-gīshu ainei, n-a-ū si[2] nanu openy.'
If they-die the-cattle my, and-I-die also I myself.'

N-e-lo em-bōlioi, n-e-rēo 'n-gīshu enyena;
And-he-goes the-salt-lick, and-he-drives the-cattle his;

e-boit-are eng-anashe bōtor.
he-is-together-with the-sister big.

Ore e-puk-u te-'ng-añg[3] e-menye, n-ē-jō-ki
Now he-comes-out from-the-kraal of-his-father, and-he-says-to

eng-anashe kiti: 'Tin i-dol em-puruo e-puk-u
the-sister small: 'If you-see the-smoke it-comes-out

to-'l-are, ta-iyōl-o a-jo a-serian.'
from-the-water-place, know to-say (*or* that). I-am-safe.'

[193]

[1] A-mwei-yu, to sicken, has a special form for the future.
[2] The last vowel of sii, also, is often dropped, especially before words commencing with n.
[3] When he was leaving the kraal.

*539

N-ē-jō-ki 'n-gera enyena: 'Wōu, ta-lep-o
And-they-her-say-to the-children her: 'Come, milk

kunna-kĮshu, ta-pal-a 'sirkon.'
these-cows, leave the-donkeys.'

N-e-pwo 'sirkon añg m-e-tii
And-they-go the-donkeys kraal not-she-is-there

en-jōkut, n-ē-jo ol-orere: 'Kodee
the-herdswoman, and-they-say the-people: 'Where

taata 'N-oo-'sirkon¹?'
now (*or* to-day) The-of-the-donkeys?'

Ore taisere n-e-dol-i e-ata 'l-kilani
Now morrow and-it-seen-is she-has the-clothes

sidan, n-ē-jo: 'Hae! k-e-noto 'N-oo-'sirkon
beautiful, and-they-say: 'Ho! she-has-got The-of-the-donkeys

il-opa-ayok oo-inos-a?'
the-former-boys whom-she-ate?'

N-e-lōtu ol-móruo lenye, n-ē-jo:
And-he-comes the-husband her, and-he-says:

'A-ar.'
'I-her-strike.'

N-ē-jō-ki 'l-muran: 'Papa-i;
And-they-him-say-to the-warriors: 'Father-you,

ta-pal-a, mi-ar; inno, imboto
leave-(her)-alone, do-not-strike-(her); go, call

'l-lewa le-'ng-añg pe ki-pwōnú
the-males of-the-kraal and we-come

á-iruesh-a.'
to-talk-with-one-another.'

Ōnaa, n-e-pwōnu 'l-lewa le-'ng-añg
Well, and-they-come the-males of-the-kraal

n-e-igwen-a, n-e-nyor-ikĮ-ni aa
and-they-consider-with-one-another, and-it-found-is to-be

'l-lo-'l-móruo 'l-muran.
the-of-the-old-man the-warriors.

N-ē-jo ol-móruo: 'A-ar idya-ñgorōyōni
And-he-says the-old-man: 'I-strike that-woman

olupi m-e-tua.'
barren that-she-may-die.'

[93]

¹ The vowel of the feminine article is frequently omitted in the formation of proper names.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

539*

e-'ng-ae, n-ē-jo: 'K-aji a-iko peiye à-ar
of-the-other, and-she-says: 'How I-do so-that I-kill

enna-gherai, pe e-tum en-gerai ai en-daa kitok.'
this-child, so-that he-gets the-child my the-food big.'

N-e-ta-a nenna-kera 'l-ayok bōtoro e-irita
And-they-became these-children the-boys big they-herd

'n-gishu, n-e-ata en-giteñg enye na-das
the-cattle, and-they-have the-cow their which-they-suck

ake pokiraare, n-ē-j-i eng-arna e-inna-kiteñg,
only both, and-it-called-is the-name of-this-cow,

en-Dambu [1].
the-Dapple-grey.

N-a ake e-iabo p' e-aku
And-it-is only they-give (*or* do-this) when it-becomes

e-iyō-u-u [2] n-e-das, n-e-rany:
they-wish-will and-they-suck, and-they-sing:

E-itu-rup-aka [3] en-Dambu añg,
She-has-lowered-(the milk) the-Dapple-grey our,

En-goi-papai [4],
The-child-(of)-father,

Ne-m-a-das il-ki linōno,
Whom-not-I-suck the-teats your,

En-goi-papai.
The-child-(of)-father.

N-e-aku illo e-singólio lenye ten e-das
And-it-becomes this the-song their when they-suck

inna-kiteñg enye.
this-cow their.

N-e-iwal-aka inna-ñgorōyōni, n-e-tur-u [5] en-gumoto
And-she-it-enters-into this-woman, and-she-digs the-pit

ti-atwa eng-aji.
within the-hut.

[1] In this word *s* changes to *d* after *n*: e-sambu, the dapple grey bull *or* the bull of many colours; en-dambu, the dapple grey cow *or* the cow of many colours. [193]

[2] In the third person plural of the present and future tenses of the verb a-iyō-u, to wish, the last letter is doubled.

[3] Masai cattle are able to restrain their flow of milk, and this word is only used when a cow allows the milk to come on the calf being put to her udder. [231]

[4] A pet term for brother, used sometimes by children.

[5] A-tur is to dig (intr.), a-tur-u, to dig (tr.).

I: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

* 539 N-ē-jo: 'Mme nanu, papa, o-inos en-gerai,
And-he-says: 'No I, father, who-eats the-child,
'l-mōtōnyi oo-tō-put-a.'
the-birds who-it-pecked.'

N-e-iko nēja ol-ñgojine oo m-e-tu-mut-a en-gerai
And-he-does thus the-hyena until he-may-finish the-child
o-'l-ñgatuny.
of-the-lioness.

N-e-'ya ol-ñgatuny ol-ñgojine a-ăn, n-e-lo
And-she-takes the-lioness the-hyena to-bind, and-she-goes
a-duñg-u 'ñgus[a]-in.
to-cut-hither the-sticks.

N-e-im en-jore oo-'l-ñgojínia inna,
And-it-passes the-raid (*or* war) of-the-hyenas here,
n-e-tum ol-la[1]-duo-o-t-ăn-aki.
and-they-get (*or* see) the-a-short-while-ago-who-bound-has-been.

N-ē-jo ōbo te-lello[2]: 'E-iro.'
And-he-says one from-these: 'The-friend.'

N-ē-jo ol-ō-ăn-a: 'Oe.'
And-he-says the-who-bound-becomes: 'Yes.'

N-ē-jo ol-likae: 'Ainyó ni-ki-t-ăn-a
And-he-says the-other: 'What which-it-you-has-bound,
pe i-tii 'nne?'
so-that you-are-there here?'

N-ē-jō-ki ol-ō-ăn-a:
And-he-him-says-to the-who-bound-becomes:
'Aa-t-ăn-aki amu e-ilata a-ta-any-a na-tii
'It-me-bound-has-been for the-oil I-refused which-are-there
'l-ojoñga.'
the-flies.'

N-ē-jō-ki ol-likae: 'Oi! eiji! e-ilata
And-he-him-says-to the-other: 'Oh! really! the-oil
na-tii 'l-ojoñga i-ta-any-a? K-aji e-tii?'
which-are-there the-flies you-refused? Where it-is-there?
Wōu m-aa-ta-la-a pe ki-ăn nanu, p'
Come that-I-you-unfasten so-that you-me-bind me, so-that
a-ok inna-ilata n-i-ta-any-a iya.'
I-drink this-oil which-you-refused you.'

[193]

[1] The letters *a* or *la* are sometimes inserted for euphony between the article and the word which follows.

[2] The local case is sometimes used where a genitive is required in English.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

Districts.	Sub-Districts.
	'Mōwarak (the horns), Lo-'sokonoi (of the cassia tree), Kilepo (watering-place), Ol-osira (the-which-is-decorated), Naiñgasya-ōwarak (which astonishes the beasts of prey), Kipulul (place of many springs), 'N-gujuka (the axe handles), Ol-ñgelata (the plain between two hills), Sighirari, 'L-oita, 'Ng-orighaishi (the small stools), Ol-oitokitok (the bubbling spring), Il-Komōlo, Kitēto, Il-ketu-'m-beine, Salei.
'L-uasin-gishu[1] (the striped cattle).	'L-uasin-gishu oorook (the black striped cattle), 'L-uasin-gishu oonyokyo (the red striped cattle).
'L-Aikipyak[1].	Kimiri (pursuers), Marikōni, Il-meruesh-'n-dana (those who are not thrown down by roots), Sekin, Lo-'l-purkel (of the lowland), Le-naibor (of the white thing), Il-memonyōtu, 'L-alikinani, 'L-ooibor-oiñgok (the white bulls), Loo-dōtwarare, Il-marmar, Lo-'sekelae, 'L-aringon, Eng-aīg e-Lema (Lema's kraal), Il-loijo, 'L-aisi.

When the article forms a part of the above names, the vowel is omitted if it follows a word ending in a vowel.

Alo 'N-aiposha	I go to Naivasha.
Alo 'L-oitokitok	I go to Loitokitok.

The Masai reckon time by 'ages' or periods of about seven and a half years. The following account of the Masai ages is given in the words of the Masai themselves.

Eata 'l-Maasae 'l-porori lenye.

Memurati 'n-gera te-'wāji nēbo. Eduñg áitaa 'l-porori, metushuli áitaa ol-poror ōbo, amu merisyoro pókin; emurati 'l-kituak, nepali 'l-ooti metubulu.

Ore lekwa kituak ooiteraki samurat nēji e-murata e-tatēne,

The Masai have what they call ages.

Children are not all circumcised together: they are divided up into ages, for they are not all alike in point of years. First of all the big ones are circumcised, and the small ones wait until they grow up (i.e. until they reach the age of puberty).

Now, those who are circumcised first belong to what is called the

[1] Owing to cattle plague, disease, and civil wars, the Masai occupying the Uasin-gishu and Aikipyak districts have practically ceased to exist. The remnants have been scattered and mixed with other tribes.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

301 554 'l-katari too-'ng-aik.

Metii ol-móruo loo-'l-Maasae oidim atipikayu 'surutya leme ol-ōata 'n-gera náidipikaki aatumurat, il-muran oo 'ñgorōyok. Itadua, ol-ōata kunna pôkin eidim atipikayu 'surutya.

Etii sii en-dōki naji ol-masangus, naa 'mōwarak oo-'l-osōhwani oo 'l-ala loo-'l-chañgit sapuki egwetuni metaa sidan.

Mepika ol-móruo lemeata 'n-gíshu kumok oo 'n-gera kumok.

Ore ol-ōata 'n-gíshu kumok oo 'n-gera náiyōlo pôkituñgani, eidim atipikayu ol-masangus pe eitaduaya engitoo enye.

Etii en-dōki naji e-rap napika 'l-muran, kake epika te-'aidano ake.

rings, called il-giso[1]. They also have chain bracelets.

No Masai elder may wear the earrings called 'surutya unless he has children who have been circumcised and become warriors and women; but he who has grown up children may wear 'surutya.

There is another thing, an armring called ol-masangus, which is cut out of a buffalo horn or an elephant's tusk, and made to look beautiful.

No elder may wear this unless he has large herds of cattle and many children.

He who is well known to possess many head of cattle and also many children may wear this arm-ring as a sign of his wealth.

There is also an arm-clamp called e-rap, which the warriors wear, but they only put this on as an ornament[2].

576 En-girorōkino oo-'l-Maasae.

Ten etumore ol-murani o likae, nājōki: 'Sōpai.' Neirukisho ol-likae, nājo: 'Hōpa[3].' Ten etumo 'l-muran kumok, nājo: 'Endasōpai 'l-muran,' neirukisho 'l-kulikae, nājo: 'Hōpa.'

Masai salutations.

When one warrior meets another, he says: 'Sopai'; and when several warriors meet, one party says: 'Endasopai, O warriors!' The reply to these greetings is 'Hopa.'

[1] Il-giso (sing. ol-gisoi) is also the word used for rings which young men, women, and children wear. They are made of iron or brass wire, and are frequently worn on the thumb as well as on the four fingers.

[2] A list of the warriors' ornaments, &c., is given on p. 294.

[3] The A is often omitted, and the word pronounced epa or eya.

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12: Fox G-5 (192?-1930) 1930 FL12 Masai FL12
Kenya

As stated above, *Ol Piron* means a firestick. I have been given a reason for the use of this term, but was notconvinced of its truth. The elders of the *Ol Piron* generation stand in a particula position of guardians to their juniors who recognize their authority to a far grater extent than they do that of elders of other generations. This relationship has considerable political as well as domestic importance. 561

Manyattas.—The *sirit* is the unit for a single *manyatta*, except when the whole age-group of a single area combine to form one *manyatta* for some ceremony, *e.g.* the *E-Unoto*. 561 36 648

For some years the policyof Government was directed towards suppressing the warrior system, and *manyattas*were prohibited, each warrior being supposed to live in his father's village. With increasing control and understanding of the tribe this rule has been somewhat relaxd, and the warriors are now commonly allowed to have *manyattas* provided that they continue to behave themselves before the law.

But the general effect of Government policy has profoundly modified the original customs with regard to warriohood, and it is now rather difficult at times to know exactly what these were. Themain political effect is that warriorhood lasts for a much shorter period than formerly, and most men marry and become elders within four or five years of their circuncision. 561 177 361

Nowadays the parents aresomewhat unwilling that the girls should live in the *manyattas*, and so there are only a few of them to be seen there.

A *manyatta* usually differs structurally from an elder's village in that it is simply a circle of huts without the usual thorn hedge round it.

Sex Life.—The word writen by Mr. Leakey *tasiukiu* would perhaps best be spelt as two words *Tasioki iyook*. *Tasioki* is a second person singular imperative of a dative word (*see* Hollis, p. 77) which I have never heard except as described by Mr. Leakey. *Iyook* means "we" or "us." 876 [193] [114]

When a man has been accepted by a girl who has been so addressed he usually holds out his hand to her with the tips of his forefinger and thumb touching to form a circle. She is then supposed to break the circle so formed with her forefinger. This is regarded as making her acceptance binding. [201] [832]

It is a great disgrace for a warrior to cause an uninitiated girl to conceive, and he must kill an enemy in order to wipe it out. This is, in fact, the usual reason for the occasional murders of people of other tribes, frequently ascribed erroneously to a desire on the part of the murderer to "blood his spear." 842 154

The E-Unoto Ceremony.—Nowadays this takes place from three to five years after initiation. It is not a single ceremony for the whole of the Masai, but there are a number of separate ceremonies according to the groups enumerated in my age-group table above. 561 884

13:Huntingford E-4 (no date) 1953 FL12 Masai FL12
Nandi FL13
TATOGA FN26

AN important

point of difference between the languages of the Nandi group is the presence or absence of a secondary suffix or definite article, sing. *t*, plur. *k*, and the method of attaching it. Suk, Endo, and Marakuet do not possess the *t*/*k* suffix; in Tatoga it is often added direct to the stem without any connecting vowel; in Nandi there is often a connecting vowel, e.g., Suk *kuoay*, Tatoga *kuway-i*, Nandi *kuang-e-t*, "bow," in which the final *t* is the secondary suffix. In Masai, on the other hand, the "article" or gender-sign is prefixed, sing. *ol-*, fem. *en-*; pl. *il-*, fem. *in-*. The dialectal differences between the speech of the various Masai tribes are very slight, being in fact much less than occur in the Nandi dialect group, and for practical purposes Masai is a language without dialects.

The Hadzapi speak a click language, related to one form of South African Bushman speech.[13] The Sandawe also speak a click language, apparently related to Nama Hottentot. The Iraqw and Gorowa languages are very closely related to each other, with a large common vocabulary, but it has not yet been possible to classify them. It may well be that some East African languages have survived as the speech of isolated tribes or tribal groups and will continue to defy attempts to classify them because the other languages to which they were once related have disappeared.[14]

A poor form of Swahili, the official lingua franca of Kenya and Tanganyika, is spoken to a rather limited extent by the Nilo-Hamitic pastoral tribes, but even today many of the older and some of the younger people, especially those in remote country districts, know little of it. In 1925 less than 50% of the Nandi understood Swahili, though the percentage has since increased. Most of the Tatoga, Iraqw, and Hadzapi know very little Swahili, if any.

[13] D. F. Bleek, "The Hadzapi or Watindega of Tanganyika Territory," *Africa*, 1931, IV, pp. 273 seq.

[14] No further details are given on language, since this subject is dealt with in the International African Institute's *Handbook of African Languages*, to which reference should be made. It may be noted that throughout I use *c* to represent *ch* (approximately) as in "church."

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104 For the spelling of Masai words the German pronunciation was generally decisive. Hence only the following signs remain to be explained:

e is the German ä sound in Wärme or in maison, to bear.
ą is a middle sound between a and o.
oi as in Leu, boy.
y is a German j, fayance.
ṅ is the nasal n in Wange, allons.

• [193] Concerning the grammar, it is to be noted that ol, el, en (eṅ, eṅg), n (ṅ, ng) are articles, the vowels of which, for the sake of euphony, may take on the most varied tone-color; ol and en are the articles of the singular, el and 'n those of the plural.

122 Before I conclude these lines, I have to pay a debt of gratitude. To His Highness, Duke Johann Albrecht of Mecklenburg, as the President of the Deutschen Kolonialgesellschaft /German Colonial Society/, I owe most humble thanks for the granting of a sum which made possible the printing of this book, and similarly
128 to the Director and Board of this Gesellschaft. Furthermore, I have to thank Herr Stabsarzt /staff physician/ Dr. Skrodzki for his kind assistance in the preparation of the material collected, Herr Marinestabsarzt (retired) Dr. L. Sander, who kindly supervised the reading of the proofs, which I was prevented from doing because of my return to German East Africa, as well as Herr Professor Volkens, who looked over the botanical appendix. I also extend heartfelt thanks to Herr C. G. Schillings and Herr Missionar Emil Müller, Herr Oberleutnant i. d. Sch. Fonck II, Herr Regierungsveterinärarzt /government veterinarian/ Brauer, and Herr Kaufmann /merchant/ Meimaridis (Moschi /Moshi/), who most obligingly lent me a large number of photographs for the explanatory illustrations.

The Author.

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M /xv cont./
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	Galla	Somali	Masai	Nandi	
1	toko	kau	obo		1
2	lama	laba	are	seng	2
4	afur	afar	ongwan	angwan	4
6	dya	*leh*	*ille*	*le*	6
7	*torb*	*todoba*		*krssab*	7
8	*sadet*	*sidet*	*izyet*	*sizi*	8
9	*sagal*	*sagal*	*anderoit,sal*	*sokol*	9
10		*toban*	*tomon*	*taman*	10
20	*digutam*	*lubatan*	*tigitam*	*tiptam*	20
30	*sodoma*	*sudun*	*asom*	*sosom*	30
40	*afurtam*	*afartan*	*artam*	*artam*	40
50		*kuntan*	*amom*	*kumom*	50
100		*boghol*	ip	*pokol*	60, 100

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In the purely Semitic syntax, too, the Masai language is in very close harmony with the Galla and Somali, whereas in this respect the other Cushitic languages (cf. on this point my Grundriss der Geographie und Geschichte des alten Orients /Outline of the Geography and History of the Ancient Orient/, pp. 154 f.) show far more Nuba influence. The pure Semitic substratum of the so-called pattern of the imperfect /Imperfektschemas/ can also be clearly shown as lying at the root of the entire Masai conjugation; one should compare:

1. sing. *a-sudsch*, I follow — pl. *ki-sudsch*, we follow
2. sing. *i-sudsch*, you follow — *i-sudschu-sudschu*, you follow
3. sing. *e-sudsch*, he follows — *e-sudsch*, they follow

where, in accordance with a phonetic change to be observed elsewhere in Masai, ti is reduced to i and ki has arisen from ni, so that we may therefore presume as the oldest forms

S
[193]

1. sing.	*a-sudsch*	cf.	Somali	*aqan*, I know
2. sing.	*ti-sudsch*	"	"	*ta-qan*, etc.
3. sing.	*je-sudsch*	"	"	*ja-qan*
1. pl.	*ni-sudsch*	"	"	*na-qan*
2. pl.	*ti-sudschi*	"	"	*ta-qanen*
3. pl.	*je-sudschi*	"	"	*ja-qanen*

/xv cont./

193 197 174 which is exactly the Semitic conjugation pattern transmitted from Arabia to the Cushitic languages (for example, Arabic a-kun, ta-kun, ja-kun, pl. nakun, takûnû, jakûnû). But otherwise, too, Masai, even though its vocabulary /xvi/ and much of its grammar 19 are so greatly Africanized, shows many traces pointing clearly to 174 its onetime Arabian homeland. Among these I count the conjunctions o, "and" (from wa), and the consecutive pe, "and, so that," Hollis, p. 100, which is exactly the difference, so characteristic for Arabic, between wa and fa, or the remnant of a formation of singular nouns by the ending -a (il-akir, stars, ol-akira, a single star, Hollis, p. xxi), or the double function of the particle ma (both "not," likewise in Somali, and also "that," cf. Arabic mâ, "not" and "that which"), or also individual characteristic words that can scarcely be taken as later loanwords, but are to be regarded as ancient remnants, such as sararua, navel, Arabic surra; sero, forest, Arabic sarw, forested mountains (originally cypress forest); kunoni, blacksmith, Arabic kain; remet, spear, Arabic rumḥ; moruo, older man, husband, Arabic maru'; ure, to fear, Arabic wara'a; sun and day fem. (night and moon, on the other hand, masc.), cf. also Arabic śams, sun fem., and the expression al-lail wa 'n-nahâr (1),

1. Nahâr is an old (later no longer recognized as such) feminine form of the form fa'âl from nûr, "light"; lail is the masc. of laila (older lailot) with the same meaning, "night."

193 197 174 night and day, next to al-jaum wa 'l-laila. Pointing quite specifically to the South Arabian Mahra language (thus the dialects of Frankincense Land), from where so-called Ethiopian also stems, are some plural formations of the Masai, such as eng-aftin from eng-af, il-apaftin from ol-apa, etc. (Hollis, p. 25), cf. in Mahra ebelûten (from aybel, flint), haidenten (from haidên, ear); likewise Ethiopian enta (fem.), "which," and Masai enna, fem. of elle, as well as the feminine article en (in contrast to masc. ol).

000 According to Hollis, p. 275, the Pleiades are only six stars among

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805 Afternoon is designated in general with etuschugoti oibi, that is, the shadow is reversed; or tēlba. One also often hears this designation for the time from three to five o'clock in the afternoon. In particular the time from twelve to two is called ete gil eńg oloń = the sun is broken; the time from two to four erta tēlba = now afternoon; that from four to six, emutó = evening. Five o'clock in the afternoon is designated with erta doije eńg oloń = the sun is going down. The time during which the evening glow is still to be seen is called etimirua eńg oloń = the twilight follows the sun.

[513] With darkness setting in, the tírá begins and lasts until about eight o'clock, when one usually goes to rest.

Night is called eń gawarié; midnight, em bolos eń gawarié.

Today is called tída or títa, tomorrow taisēre or taisēri, yesterday ńgolé; the day before yesterday, as well as the day after tomorrow, is called eń aioloń. The days reckoned beyond the day before yesterday in the past and beyond the day after tomorrow in the future are designated as eńg aioloń edia matua, eńg aioloń e ungwan, etc. The latter is the fifth day from today reckoned both

• [193] in the future and in the past. The tense of the verb shows which of the two is meant.

With the help of these designations the days of the seven-day week (eń giruaha or eń giruascha, pl. eń giruaschat) are named. The names are the following:

First day = tída (today).

Second day = taisēre (tomorrow).

Third day = eńg aioloń.

Fourth day = eńg ailoń edia matua (more rarely eńg aioloń e uni).

Fifth day = eńg ailoń e uńgwan.

/158/ Sixth day = eńg aioloń e miēt.

Seventh day = guna l'oń Ile or essubat 'n oloń = the good day (1).

1. In this connection it should be noted that ósubat, fem. éssubat, means "good," "excellent," and uni, ungwan, miēt, Ile are the verbs for three, four, five, and six. H.